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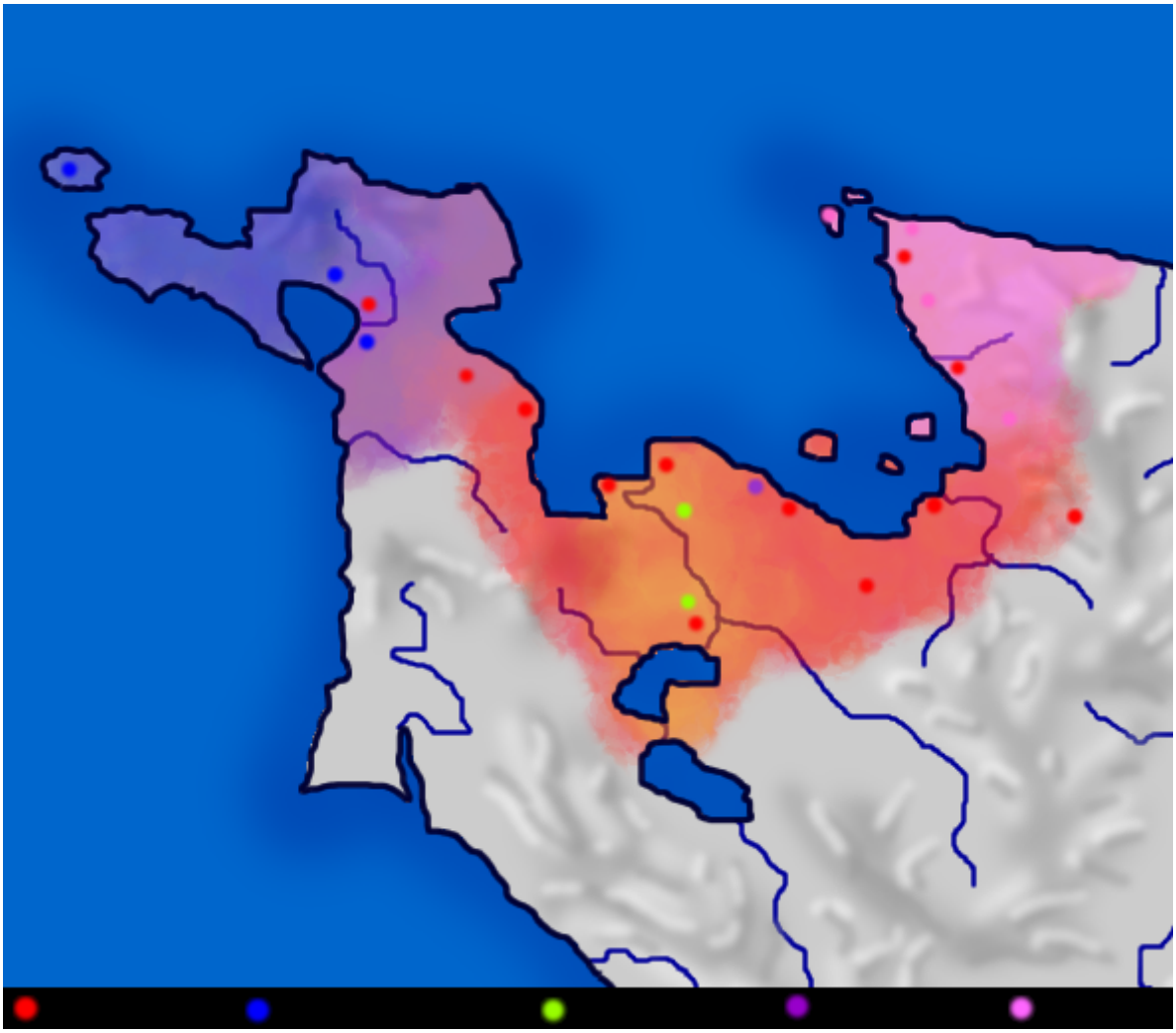
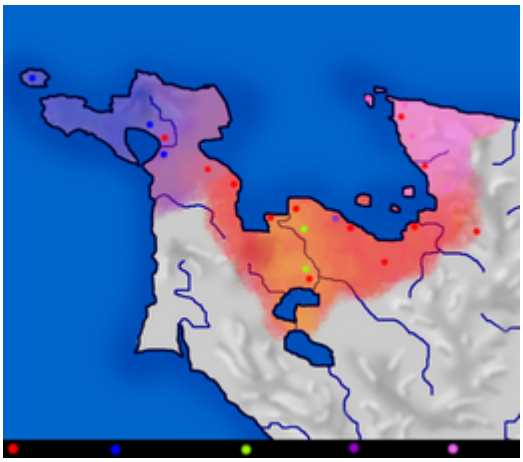


Esupanyá is a Spanish-derived language that was spoken on the continent of Nueva Tierra on a planet colonized by 21st century earthlings. It evolves distinctly to other languages of the Hispanian Language Family due to heavy influence mainly from Japanese and later some smaller minority languages. Through its history, the vocabulary absorbed many words from Japanese itself and during later moments when the identity of the Esupanyá people consolidated, it borrowed many words from Epeó, Ifpañul and vice versa.

Setting



The area painted in light pink is the cultural urheimat of the Esupanyá people and their language.

The planet of Newosweik was colonized by 21st century humans, and one of the first settlements was in the continent of Nueva Tierra (named after the unoriginal proposal of early explorer Gustavo Eisenbaum). Esupanyá as a language flourished in the east coast of the Central Gulf of Nueva Tierra when populations of Spanish speakers and those of Japanese speakers merged.

The language has no native speakers any more but it is well attested, having several texts written with the Roman Alphabet and also considerably less in modified Hiragana and Katakana called Shîbûsho, in addition to a number of descendants. In some parts of Newosweik up to our days, the language is still held in high esteem and many borrowings from it happen, even though other more recent languages are challenging Esupanyá's place among scholars.

Phonology

The sound inventory can be described as a cross between Spanish and Japanese:

Consonants

Consonants are generally spelt phonetically. The exception is 'rh' which is etymological.

Sound	In word...	English for...	IPA
b	bisa	beauty	[b]
k	kampo	field	[k]

d	desio	desire	[d]
f	fwirsa	strength	[f], [ɸ] before /u/
g	gri	grey	[g]/[ɣ] intervocally
h	ho	sun	[h]
j	pirujia	loss	[ʒ]/[dʒ]
sh	pashînshya	patience	[ʃ]
ch	nochishya	news	[tʃ]
m	madre	mother	[m]
n	núvero	number	[n]
ñ	ñive	snow	[ɲ]
p	paso	pace	[p]
r	rinya	line	[ɾ]
rh*	rhemurá	regular	[ɾ]
s	osukuriá	darkness	[s]
t	tabra	table	[t]
v	bávito	vomit	[β]/[v]
w	kowaretá	broken	[w]
y	harayo	salary	[j]
z	zua	doubt	[z]

'rh' formerly was pronounced as a trill but lost that to become a flap.
(dz/ts) depending on place of articulation.

Vowels

The 5 ‘pure’ vowels: a, e, i, o, u. Words with a vowel with an accent (á) are long. Vowels with arc (â) have a nasal quality and if it is the only marked vowel in the word, it is long. Note however that depending on the speaker, it’s stress that is referred to or actual vowel length.

Phonotactics

The main constraint on Esupanyá is large consonant clusters that get broken down into smaller ones. For example, 'estrella' (star) -> 'esturea'.

Nasal vowels, if word-finally, use a linking 'n' with the next word if it begins with a vowel. This, means that the following is pronounced this way:

araô asó (blue cotton) /ara'õna'so/,

where the two words were divided by an epenthetic 'n'.

Basic Grammar

Articles

Articles (the equivalent of English ‘the’) aren’t used in Esuvano. So, while **I give dog bone** isn’t really grammatical, in Esupanyá **Yo-se piro gwiso doy** is alright. The word ‘the’ is not needed since word order and subject marking (more on that!) make it clear what word has what role in the sentence. The word ‘a’ (to) can be added to the sentence before ‘piro’ (dog) if it is very necessary to point out that the action is towards it.

The indefinite article ‘uno’ is used basically the same way as in the English ‘a’ or ‘an’ or ‘one’, and doesn’t conjugate for number. Number is explained under Nouns below.

Pronouns

Largely in base to the quite elaborate pronoun system Spanish has (in comparison with English) and the fact that Japanese culture emphasizes different pronouns to reflect the level of familiarity, respect and social status, the pronominal system remained quite elaborate. Some levelling happened with a few but it remains similar, reflecting the nominative, dative, possessive and reflexive roles they have:

		Subject	**Object**	**Possessive**	**Reflexive**
Singular	1st	Yo	Mi	Mio	Me
	2nd (familiar)	Bo	Bo	Zuyo	Te
	2nd (neutral)	Zo	Chi	Zuyo	Te
	2nd (formal)	Usté	Usté	Huyo	Re
Plural	1st	Nosadro/a	Nosadro/a	Nwisturo/a	-no**
	2nd (familiar)	Bosadro/a	Bosadro/a	Bwisturo/a	
	2nd (normal)	Ustíe	Ustíe	Ho	He
	(formal)	Ustíe	Ustíe	Ho	He
Both	3rd	Éo/a	Éo/a	Huyo	He

One has to notice though that there aren't distinctions between the former 3rd person singular and 3rd person plural, resembling common Asian languages. Number is distinguished for the 1st and 2nd person, even a gender distinction which equates to English 'he' and 'she' and the Spanish 'ellos', 'ellas', 'vosotros', 'vosotras'.

The 1st person plural reflexive became a suffix glued to the end of the verb it inflected as in 'fwimono' (we went) to disambiguate with 'no' (no) wich usually goes before the verb as this pronoun would.

It's useful to know that:

The subject row is the equivalent of English 'I, he, she, we':

Yo estáy borácho = I am drunk.

Reflexives are used for the object receives, as in:

Me ravo = I wash myself

or Éo **me** ama = He loves me

Te avo = I love you *or* **Te** ava = You love yourself or He/she loves you

Kerivo**no** = We love each other. or Éo ava**no** = He loves us

As Esupanyá doesn't distinguish indirect objects from direct ones as Spanish, so reflexive pronouns are used for those.

Zo me/te/re/he biste = You saw **me/yourself(fam)/yourself(formal)/them**

> The Comitative case equates to English use of 'with me' as in 'She is with me' or Spanish 'Ella está conmigo'. This is acheved by adding 'kôn' to the Object Pronoun, as in 'Kônmi', with me.
>
> Possessive doesn't distinguish between 'my' and 'mine' which means that a phrase like 'mio piro' means either 'my dog' or 'the dog that is mine'.
>
> The Object is used as in English, a pronoun preceded by 'to', as in:

Mi dió = He gave to me

Relative Pronouns

Ké covers "that", "which", "who", "whom" and the null pronoun in their functions of subject and direct-object relative pronouns.

*The letter **(that)** I sent you was long* (referring to direct object)

> Kárita **ké** te mâni rárao ira

(Letter that you.directObj sent.1st.past long was)

*People **who** cannot read or write are called illiterate* (referring to subject)

> Raîne **ké** no rí o eskurivi have anarufaveta he yavâ

*That person, **whom** I know very well, is not to be trusted*

> Se persana, **ké** yo muy bî konásuko, konyávre no é.

Demonstratives

An interesting development is the separation between demonstratives into the traditional Spanish ones that had 3 levels of proximity, used according to the proximity of the person/object being described, and 3 Japanese ones that mean the same but took the role sociolinguistic role of humbleness or respect towards the person who's being addressed. Thus, there is 3 kinds of demonstratives divided into politeness, making a total of 6:

Demonstrative	Short	Medium	Long
Plain	isto	ise	akéo
Polite	kare	hare	are

The original usage of the Japanese demonstratives fit roughly with the Spanish one and little problem came from incorporating them. Historically they were more common with the higher class speakers.

Interrogatives

They are as follow:

- ke - what
- kavo - what
- kî - who
- dâne - where
- poruki - why
- pa - which

Verbs

Verbs are much less complex than in Spanish, without the future and past subjunctive moods. Almost all verbs are regular, except for the auxiliary and the ‘to be’. Verbs only conjugate in the plural differently and in the sometimes 1st person.

As this is not a creole language or a pidgin but more of just a Spanish dialect that became increasingly influenced by the Japanese phonology and eventually creeping through vocabulary into the syntax and morphology until the language started showing characteristics alike those of East Asian languages. The verb conjugation was greatly simplified over time and new ways of conveying meaning appeared.

The typical infinitive form of the verb ends in **–á**, -**i**: **está**, "to be", or **keri**, "to love, adore" illustrate this. *(English equivalents given are only approximate.)*

Irregular Verbs

Two notable irregular verbs both mean 'to be', and in a fashion similar to French, have merged somewhat, as the infinitive 'está' stands for both.

This first verb is used to describe something an object is and it’s essence, such as in ‘This rock is hard’, while the second one is used to describe a state the subject is in, such as in ‘He is tired’.

Está (essence)

Gerund	Participle
shîno	shio

Tense	Ya	Tso, Bo	Éo, Éa, Usté	Nosadro	Bosadro	Éo, Éa, Ustie (plural)
Present	hay	ire	é	havo	hay	hô
Past	fwi	fwiste	fwi	fwivo	fwisté	fuirô
Future	heri	herá	herá	herivo	heré	herâ
Imperfect	ira	ira	ira	iravo	irai	irâ
Conditional	heria	heria	heria	heriavo	heriay	heriâ
Imperative/Subjunctive	.	hi	hia	hyavo	hi	hiâ

As one can notice, on several rows of the first three columns, the verbs are conjugated the same, and the pattern created extends in the future: verbs for 1st, 2nd or 3rd person singular are all conjugated the same and differently to the plural conjugations, that normally remain different.

Está (state)

Gerund	Participle
estâno	estáw

Tense	Ya	Tso, Bo	Éo, Éa, Usté	Nosadro	Bosadro	Éo, Éa, Ustie (plural)
Present	estáy	está	está	estavo	estáy	estâ
Past	estsuve	estsuviste	estsuvo	estsuvivo	estsuviste	estsubirô
Future	estari	estará	estará	estarivo	estaré	estarâ
Imperfect	estava	estava	estava	estávavo	estavay	estávâ
Conditional	estaria	estaria	estaria	estariávo	estariay	estariâ

This verb is not conjugated for the imperative, as seen.

Regular Verbs

As seen from above, even the irregular verbs have some pattern most of the time. They are listed as following:

- 1st person is conjugated the same in Imperfect and Conditional for all.
- 1st person plural (we) always ends in -**avo** or -**ivo**.
- 3rd plural always ends in a nasal vowel (est**â**, estsubir**ô**, estar**â**, estáv**â**, estari**â**)

2nd person plural is not entirely predictable at face value but often ends with -**e**, -**é**, or -**ay**.

An example of a regular verb is 'kovi' (to eat), which conjugates as following:

Gerund	Participle
kovîndo	kovio

Tense	Ya	Tso, Bo	Éo, Éa, Usté	Nosadro	Bosadro	Éo, Éa, Ustie (plural)
Present	kávo	káve	kéve	kovivo	kové	kávê
Past	kovi	kováste	kovyá	kovivo	kovisté	kovirô

Future	koveri	koverá	koverá	koverevo	koveré	koverâ
Imperfect	kovia	kovia	kovia	koviavo	koviay	koviâ
Conditional	koveria	koveria	koveria	koveriavo	koveriay	koveriâ
Imp./Subjunctive		káve	káva	kovávo	kovi	kávâ

The Subjunctive Mood

Unlike Spanish only one Subjunctive mood is used, and it's formation is as follows: One uses the Imperative/Subjunctive verb conjugation and prefixes to it the function word 'hi' (not pronounced like the English greeting!). When it is used for the "If..." part of a sentence, the "something would've happened" part uses the Conditional mood. Examples are the following:

> Ninyo no tâ kuryaso **hi hia**, no he rastiva**ria**.

Boy not so curious if were, not himself hurt-would.

"If the boy weren't so curious, he wouldn't hurt himself."

The Subjunctive mood is also used in situations where eventuality comes into play:

> Kokyó purepará está, **hi** yweve.

House prepared is, if rains.

"The house is prepared in case it rains."

Adjectives

Unlike it's ancestor, Spanish, Esupanyá does not inflect the adjectives for gender as it was lost with the disappearance of articles from common speech (likely attributed to the influence of Japanese). Most of the adjectives are derived from the masculine forms they had in Spanish but a handful of irregularities come from feminine inflections in them. Therefore, the contrast between Spanish and Esupanyá is the following:

- El perro tont**o** (masculine) -> Piro tâno (The stupid dog)
- La mosca tont**a** (feminine) -> Másuka tâno (The stupid fly)

Adjectives are not inflected for number either.

Prepositions

Most Esupanyá prepositions come directly from Spanish without much semantic change, but a few new ones have appeared. The following are the most important:

- a - to, towards

- âne - before, in front of
- baw - under
- kô - with
- kôndra - against
- de - of, from
- disde - from
- zurâne - while, at the moment of
- ê - in, at, on
- êndre - in between, among
- ashya - towards
- asta - until
- medyâne - by means of, through, using
- para - for
- hemû - according to
- shî - without
- havre - about, on top of, over
- dra - after, beyond

Formulating Questions

A particle borrowed directly from Japanese was 'ka', which unchanged, is added to the end of an utterance to turn it onto a question. It can be compared sometimes to the English 'do' added to questions. Examples are:

> Te ruta yusta. *(You like fruit)*

Te ruta yusta **ka**? *(Do you like fruit?)*

> Pesukáw koshináw está. *(The fish is cooked)*

Pesukáw koshináw está **ka**? *(Is the fish cooked?)*

HOWEVER, the interrogative particle is never used before words such as 'who,'why', as that would be redundant. See next section for an example.

Formulating Answers

While in Spanish, 'porqué' is used for both for 'why' and 'because', Esupanyá's equivalent for 'because' is **yake**, which literally used to mean 'now that'.

- **Poruki** pesukáw coshináste? (Why did you cook fish?)
- **Yake** cô ambre estava. (Because I was hungry. Lit., I was with hunger.)

Syntax

The sentence structure of Esupanyá is normally a Subject Object Verb one, with the modifier before the modifier.

Also like in Japanese, the typical speaker of Esupanyá would prefer short sentences to long ones. This comes from the way a lot of omission is done when a word is clear from the context in which it is. Normally, pronouns are omitted, also much like in Spanish (with the difference that in Spanish they were implied in the verb too).

Vocabulary

Most of Esupanyá vocabulary derives from Spanish but roughly an eighth according to some estimates comes from Japanese and traces of words from languages such as Irish and Indonesian appear scattered. This has led to some words that have synonyms originating from more than one language:

Meaning	Spanish	other
tall	árito	matayo (Indonesian?)
tree	árubo	ki (Japanese)

And so we can say 'árito matayo', 'árito ki', 'árubo ki', and so on, each one with a slightly different shade of meaning.

Dictionary

As it's huge, the dictionary can be found here, at the Esupanyá dictionary.

Numbers

It is thought by expert linguists on Esupanyá that the numerals's separate morphemes started blending into each other and the previously agglutinative nature of them became a synthetic one. This theory explains the reason why many numerals in its descendant languages are unpredictable sometimes at face value.

- 1 - uno
- 2 - da
- 3 - dri
- 4 - padro
- 5 - shînko
- 6 - he
- 7 - shite
- 8 - ácho
- 9 - nwive
- 10 - chi
- 11 - ônse
- 12 - dase
- 13 - drise
- 14 - katarse

- 15 - kînse
- 16 - chishisé
- 17 - chishishite
- 18 - chishyacho
- 19 - chishinwive
- 20 - dana
- 21 - danayuno
- 22 - danayda
- 23 - danaydri
- 24 - danaypadro
- 25 - danayshî
- 26 - danaysé
- 27 - danayshite
- 28 - danayacho
- 29 - danaynwive
- 30 - drena
- 31 - drénayuno
- 32 - drénayda
- 33 - drénaydri
- 34 - drénaypadro
- 35 - drénayshînko
- 36 - drénaysé
- 37 - drénayshite
- 38 - drénayacho
- 39 - drénaynwive
- 40 - parîna
- 41 - parênayuno
- 42 - parênaydá
- 43 - parênaydri
- 44 - parênaypadro
- 45 - parênayshînko
- 46 - parênaysé
- 47 - parênayshite
- 48 - parênayacho
- 49 - parênaynwive
- 50 - shînpîna
- 51 - shînpênayuno
- 52 - shînpênayda
- 53 - shînpênaydri
- 54 - shînpênaypadro
- 55 - shînpênayshînko
- 56 - shînpênaysé
- 57 - shînpênayshite
- 58 - shînpênayacho
- 59 - shînpênaynwive

- 60 - hesîna
- 70 - hetîna
- 80 - ochîna
- 90 - novîna
- 100 - shî
- 110 - shînoji
- 200 - doshîno
- 220 - doshînodana
- 300 - dreshîno
- 400 - padroshîno
- 500 - kiñîno
- 600 - héshîno
- 700 - heteshîno
- 800 - ochoshîno
- 900 - noveshîno
- 1000 - mi

Example texts

Folklore

Pwibro aomáw-se deváw de ramo Bara disî. Ke avise rhuio-se de pwibro disde kásta esukuchá pwiê disî. Ramo-se tamvî asoshyáw a dramô está.

A drowned town is said to be underneath Bala lake. It is said that sounds from the town can sometimes be heard from the shore. The lake is also associated with a water dragon.

Written Records of the Esupanyá

During their time, the Esupanyá people had little time for literature and the arts, as they were busy rebuilding a society that they lost when they disappeared from Earth and landed on Newosweik. One of the most famous pieces of writing surviving from the early centuries of the language was a rather peculiar letter between two people in charge of setting up a new colony next to a river:

On the building of Koa Etowa

Erira-sâ:

Fûno kô eóromo ke estudyá arya hiruka de Koa Etowa a apirudo ke una párite ke aparîna huruo bwî pwísta ê mejishyô a prânaprâna de ruta de nárite está yemávo y chira bwina chine para greshivîno de ine y atro yasai... [ ] *...matiryá para kônsuturukishiô kokyó mucho sâ y orumima youkî estará de nochishya haví. He remisutra tamvî ke hi rhimo de nashivîno greshîno côninúa, consturui da ma de kasa de pêsáw nesesitará, y tôse propuso ke ruiâne disde Okawa pudira'no fwirsa de uvâno para draváw neseshitáa dá. Ê kaso de árumo fwira de kovû o fukate, re saví ari y mejishyô îndicá chiskuchirivo.*

Ke Dyo re ayue,

Anônyo Matsumishî

Approximate translation:

Dear Mr. Erira:

Alongsidde a fellow geologist who has been studying the area of Koa Etowa, I have reached the agreement that one area specifically is well situated in respect to the northern fruit plantations and it possesses soil adequate for the cultivation of rice and other vegetables... [ ] *...materials for the construction of houses are abundant and the workers will be happy to know the news. It is informed that if the birth rate keeps growing, twice as many homes as previously foreseen would be needed to be built, so it was proposed that helpers from the town of Okawa providing us with the human labour needed for such a task.* In case of anything unforeseen or any inconvenience, I will make you know and we shall discuss the appropriate measures.

God be with you,

Anônyo Matsumishî

Links

The official entry for the planet where Esupanyá was spoken. [1]